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those the minorities possessed; and the necessity for knowing Russian would be heightened by drawing the minorities into the industrial, commercial and political life of the country as a whole. Meanwhile, literacy in the minority languages would facilitate the spread of communist doctrines stressing the international solidarity of the working-class against capitalism. To achieve unity while allowing the free use of minority languages might be the long — and perhaps very dangerous — way around, but Lenin believed it would be the only effective way in a backward, heterogeneous country like Russia.

The Soviet leaders were so certain that eventual lingustic uniformity could be attained only through temporary diversity that they went further in emphasizing minority languages than any state has ever gone: they made vigorous attempts to foster the actual use of the minority languages, to "nationalize" (i.e., "Ukrainize," "Armenianize," "Tartarize") political organizations, administrative apparatus, factory managements, trade-unions, military units, newspapers, books, theatres and schools, among the minorities. In their desire to retreat from the old Imperial policy of Russification, they leaned over so far backward that they introduced the element of compulsion in the opposite direction: they forced the national minorities and the Russians living among them to use the local languages in political, economic and cultural life, stopping short only at the threshold of the individual's private world. The ultimate effect of this policy upon the increase or decrease of nationalism among the minorities is not yet apparent, and the fate of such nationalism may hinge upon such factors as economic prosperity, political liberty and developments in the field of international relations; but the process of nationalizing the political, economic and cultural life of the minorities is an experiment which deserves more attention from the non-Soviet political and scholarly world than it has received.

In the field of education, the Soviet régime has followed a four-fold policy: first to establish a school system embracing all children; secondly, to promote the spread of communist doctrines by integrating them into the curriculum; thirdly, to nationalize the school system by introducing the languages of the minorities as the languages of instruction in schools attended by children of the minorities; and, fourthly, to pave the way for eventual assimilation by providing for the study of Russian as a separate subject in the schools of the minorities. The first two aspects of this policy are complex subjects, each of which deserves a separate study. The present discussion will therefore treat only of the linguistic phases of the Soviet educational policy: the nationalization of education — that is, the use of minority

853 regarding food. For this reason she often makes it drink a spoonful of dishwater immediately after birth or weaning.[68]

857 Children mean additional working hands, and hence an increased source of income to the peasant's household. The older the boy or girl gets, the more indispensable does he become in the house, helping his father or mother. When scarcely eight years of age, he runs all sorts of errands, carries his father's lunch out to the distant fields all by himself, rides the horses to water, drives the cattle out to pasture—in a word, learns to depend upon himself. At the age of twelve he already performs practically all the tasks of an adult, sometimes working even harder than his parents.

869 From its very infancy the child is inculcated with various
784 folk beliefs. It is taught, for example, not to spit on the fire, lest it get the mark of a flame on its face; not to eat apples before St. Spas (18th August, O.S.), lest frogs multiply in its belly; never, in the case of a girl, to walk backwards, lest she remain long unmarried; and not to throw away the nails that it bites off its fingers but to hide them in its bosom, for they belong to the Devil, who will demand them after death.[69]

552 The life of a boy is marked by no special ceremonies until the time of courtship. In the case of a girl, the only formal ceremony occurs in her sixth year, when her hair is put up for the first time. Before that age, her tresses fall freely about her shoulders. For the ceremony the mother invites a woman, called *sochtiwna*, who is experienced in such matters. Gathering the girl's hair from her forehead and from the back and both sides of her head, the woman ties the four strands together in the centre, saying: "As I am tying your hair from all four sides that it may adhere together, so may boys, widowers, sons of wealthy parents, and the most distinguished youths of the land seek you from all directions; whoever shall see you shall swoon for you, as a fish does for water." The parents thenceforth usually pay a little more attention to their daughter's appearance; at least they try to see to it that she wears another garment in addition to her shirt.

[68] Kaindl, *Die Huzulen*, p. 7.

[69] Szuchiewicz, *op. cit.*, ii, 10.

[70] *Ibid.*, ii, 10–11.